2: Gunn E-4 (no date) 1956 FF38 Katab FF38

Kaje, somewhat fewer with Kagoro.[2] (As will be seen, Birom and Irigwe especially show some evidence of other links with the Katab group.)

(ii) *Form of Dwelling*

According to Meek, a distinctive type of dwelling-house is built by all members of the Katab Group in Zaria, and by Kagoma; there is no information on Kaninkon. Meek adds that Jaba and Kagoma are the most expert builders, and suggests that the common use by Ataka and Kagoro of a more conventional type of dwelling (the round mud house, with conical thatched roof) may indicate that they have only recently adopted the style.

Meek gives detailed diagrams of the characteristic Katab house-type, which is spacious and oval in ground-plan (roughly 30 ft. by 18 ft., walls 3 to 4 ft. high), the roof does not rise to a peak at the centre, symmetrical from all angles, but slopes gently upwards to a point high above the rear of the house (away from the single small circular door), whence it falls away sharply. The interior is sub-divided into a number of compartments on the ground floor, which is a maze of cylindrical pillar-granaries entered only from the attic, and so built as to give support to the soaring roof. The floors are made more durable by having pieces of broken pottery beaten into the surface and patterns of cowries are sometimes inserted. The walls may be smeared with red earth mixed with *dafara* [Hausa, a particular vegetable juice] which prevents vermin from ascending to the lofts where property is stored.[3]

Throughout the area there has been the usual dispersal of settlement incident to shifting cultivation. Formerly, Kagoro and Moroa most notably maintained inaccessible hill-top villages protected by spiny euphorbia ("cactus") hedges, and Kagoma (probably also Kaje and Jaba) had fortified hill-top retreats; but these appear largely to have been abandoned under British Administration.

(iii) *Dress, Adornment and Tribal Markings*

The unique article of dress which defines the Katab Group is the mushroom-shaped "lumbar ornament" worn by married women,[4] called *oyuan* or *oyam* by Meek, *kunnok* by W. M. Hynes. The earliest available photographs of it are those taken by Tremearne among Kaje and Kagoro (*c.* 1909) in *Tailed Head-Hunters of Nigeria*. Comparison of these (or Temple's descriptions) with those of Meek some twenty years later reveals a striking change, from a thick wad of palm-fibre bound in the form of a blunt truncated cone, to a still bulkier article, now woven of fibre in the form of a mushroom, hung by the "stem" from a cord about the waist.[5] The remarkable thing is that changes in style seem to have affected all tribal sections of the Katab Group about equally; furthermore there seems to have been at no time any distinction in dress according to generation.[6] Bunches of leaves are worn in addition to the *oyam*.

[2] Superficial comparison with a vocabulary of Afusare shows, similarly, a clear though slight connection with both Kaje and Kagoro. M. G. Smith remarks that a Kagoro acquaintance on his first trip to Jos was able to converse with Afusare there. Greenberg, in a personal communication, stresses the interrelationship among Kaje, Irigwe, and Afusare.

[3] The Irigwe alone among their neighbours have adopted from the Katab peoples this style of house, but they, like Ataka and Kagoro, do not use it to the exclusion of the ordinary small round house.

[4] Kagoma women excepted; there is no information about Kaninkon.

[5] A possible clue to the form taken by the *oyam* in recent times is a style common in the western (nearest) sector of the Birom tribe (the vicinity of Hos): women of that area wear a circular tray of palm-fibre, but suspended from the edge rather than from the centre. Connections between the Birom of this area and their Katab neighbours have already been noted.

[6] At the present time, there are certain major differences which effectively set apart the women of one tribe from those of another: the absence or presence, and amount, of white beadwork, the diameter of the flat tray, and the length of the "stem," among the more prominent. According to Meek, the *oyam* is "frequently smeared" with red ochre: to-day the practice appears to be universal.

3:Temple G-4 (no date)1922 FF38 Katab FF38
Kagoro

[868] The Kagoro are fine warriors and from boyhood upwards practise games of war, throwing stones, taking cover, wrestling, 721 scouting, etc. Before the commencement of a war a general is appointed, and if they have entered into alliance with others the originating tribe takes command. Scouts are used and a 726 reserve is kept, and if they are driven out from a town they smash the hives so that the bees may settle on the invaders.

Boulders are rolled down from the hills, slings and stones, knives, wooden clubs and bows and arrows are all used in warfare. 411 These latter have iron heads with flanges, and the shafts are so notched that each warrior can recognise his own arrow. It is said that they did not know the use of bows and arrows before their migration, and that they only learnt to use arrow-poison from the Attakka at the end of the nineteenth century. Stockades 712 are unknown. Round hide and fibre shields are used for defensive purposes.

728 When about to enter upon a treaty of peace each party constructs a broom of grass, similar to that used for lighting fires, so that the foe may be exposed if treachery at night is contemplated. The principals then advance to the boundary, each bringing with him a he-goat, the throat of which is cut and the blood smeared on a certain tree or stone, over which three incantations have already been uttered. The heads and skins are set aside for the benefit of the respective high-priests, and the rest of the meat is divided lengthwise, one half of each goat being eaten by the opposing forces, who are seated at some distance from one another. They then separate, each party being accompanied by three hostages, whose persons are regarded as sacred.

643 The Elders of the tribe selected as Chief one of their royal blood, 173 subject to the British Resident's approval, that is to say since 177 1905, when the first British expedition marched against them. Prior to the British occupation they had once appealed to the Sarkin Jemaa as an impartial authority to settle a dispute concerning the appointment of their Chief, but with that exception conducted their own affairs through councils of heads of families, who composed the courts and advised the Chief. Until the beginning of the nineteenth century they had no Chief, but at that time the Kaje inflicted a severe defeat upon them and exacted an annual tribute of two slaves. The Elders each gave a child from his family in rotation, until a man named Gundong said that if he were made Chief he would provide the tribute. He then struck a cotton tree, from which a young man and maiden magically issued, and he founded the dynasty of Kagoro Kings. It is related that the tree withered on the day of his death.

727 However that may be, the Kaje did not long receive their 885 tribute, but every year subjected the defaulters to a slave raid. From this time the Kagoro themselves took to slave-raiding